

CHRISTIAN SECRETARY.

REV. ELISHA CUSHMAN, EDITOR & PROPRIETOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. I.

HARTFORD, FRIDAY MORNING, MARCH 23, 1838.

NO. 1.

THE CHRISTIAN SECRETARY,
IS PUBLISHED EVERY FRIDAY MORNING, BY
REV. ELISHA CUSHMAN.
Office, corner of Main and Asylum Streets,
Third story, entrance on Main Street.

Terms.

Subscribers in the city furnished by the carrier at \$2.00 per annum.
Papers sent by mail, at \$2.00 payable in advance, with a discount of twelve and a half per cent. to agents becoming responsible for six or more subscribers.

ADVERTISEMENTS will be inserted on the usual terms of advertising in this city.

All letters and communications on subjects connected with the paper, must be addressed to the Editor—post paid.

J. H. LATHROP & CO. Printers.

TO THE BAPTISTS OF CONNECTICUT.

The undersigned, a committee appointed by the brethren of the two Baptist Churches in the City of Hartford, to enquire whether the wants of the Denomination require the publication of a religious paper in this State, devoted to the interests of Christ's kingdom, in connexion with the Baptist Denomination, having investigated the subject, are prepared to say, that there remains no doubt of the strong desire of the Denomination for such a publication, and of their willingness and ability to give it a fair support. The committee are also convinced that no paper published out of the State, however ably conducted will answer as a medium of communication between the churches in this State. These facts being ascertained, the Committee have delivered to the Rev. Elisha Cushman, the names of the subscribers obtained, who will commence the publication of the Christian Secretary during the present week, on his own responsibility, as sole Editor and Publisher. The committee would appeal to the Denomination in behalf of Bro. Cushman for their liberal patronage. The subscription list must be much increased to make it a living concern, and they feel a confidence, that every friend of the principles held dear by the Baptist Denomination, will take a personal interest in procuring subscribers and increasing its circulation. The want of such a medium of communication has been much felt for the last few months, and we cannot refrain from congratulating the Churches and friends of the Denomination, on the prospect of a speedy remedy in this new publication. Let every subscriber act as an agent to procure subscribers and the publication will be amply sustained.

JEREMIAH BROWN,
ALBERT DAY,
WATERMAN ROBERTS,
AARON CLAPP, } COMMITTEE.
JOSEPH W. DIMOCK,
SAMUEL CHAPMAN. }
Hartford, March 19, 1838.

CIRCULAR.

To the Baptist Denomination in the State of Connecticut:

RESPECTED FRIENDS.—It might under other circumstances be expected, that the subscriber should offer some reasons for again soliciting the patronage of his brethren to sustain a weekly Baptist religious paper to be published in this State. But in this case he has only to mention the reasons so repeatedly urged by his brethren themselves, earnestly demanding such a periodical.

It will be remembered, that when the Christian Secretary was first commenced in 1822, it was stated that although there were a sufficient number of papers then in circulation to answer all the purposes of religious instruction, and edification, yet something of a local character was needed to serve the cause of truth in our own State; such a peculiar advantage was acknowledged by all to be realized, while the Christian Secretary was continued. When that paper was sold out and merged into the Gospel Witness, to be published in New York, it must have been understood by both parties concerned in the sale, that the patronage of this State would depend on the will and convenience of the subscribers to the Christian Secretary. It was on this ground that the proprietor in transferring the paper declined giving a pledge for the continuance of the subscription list, any further than the good will, and independent choice of the subscribers should dictate. How far the convenience of the subscribers was realized, was learned after a few months, by repeated communications received in this city, expressing a decided opinion that a paper published in New York did not, and from the nature of the case could not, contain the local matter most interesting to this State.

In consequence of these repeated applications for the revival of a local paper, the Hartford Baptist Association, at their last session, in September last, passed unanimously the following resolutions.

"Resolved, That in the opinion of this Association, the interests of the denomination greatly need the aid of a weekly publication, to be published in this State, like the late Christian Secretary, and that it ardently desires that measures necessary to its establishment, or for the revival of the late paper, be adopted as soon as circumstances shall warrant the undertaking."

"Resolved, That should any such measures be carried into successful operation, this Association will most heartily commend the new publication to the generous patronage of all its friends, and to the friends of religious truth generally."

Shortly after this, the New Haven Association held their annual meeting, at which time a resolution similar in substance and spirit, was unanimously adopted.

After so many warm, and decided expressions of public solicitude on this subject, it appeared evidently the business of somebody to take measures to ascertain the prospect of success provided such a paper should be commenced. The two Baptist Churches in this city therefore, appointed a joint committee with instructions to issue a prospectus throughout the State, to ascertain the number of subscribers that might be realized. This Committee accordingly proceeded to the object of their appointment. The result has at length been such, that it is their decided conviction that the paper can, and must go forward. Although the number of subscribers is not as yet sufficient to defray the cost, yet in almost every letter we have received, we find it observed that many more subscribers can be obtained as soon as the paper shall appear, and a sufficient time shall be given to circulate the Prospectus.

Under these hopeful prospects the paper is now commenced at a risk, with the hope that our brethren will sufficiently value the importance of such a medium of communication. We throw ourselves upon the generosity of the Denomination, and it now remains for them to say whether success shall crown our feeble efforts. Should we judge of the good will of our brethren, from what we found it to be when we first issued the Christian Secretary, we shall not despair. We therefore only say—Dear Brethren, imitate yourselves, and the Christian Secretary will again awake and live.

ELISHA CUSHMAN.

At my Post, March 17, 1838.

DEAR BROTHER CUSHMAN,

It affords me unfeigned pleasure to learn that you have concluded to revive the "Christian Secretary." The publication was first started by yourself, and for a long course of years it has paid its weekly visits to our dwellings, cheering our hearts by its various intelligence, inasmuch that its very name has become incorporated with our most endeared associations. May you find solace and encouragement in the sympathies and patronage of your brethren throughout the State, while you are laboring to furnish them with an acceptable vehicle of intelligence respecting matters both foreign and domestic.

To make a good and useful paper, requires both tact and diligence,—the first you have, the second you will not withhold, and I trust Connecticut will not be slack in appreciating your labors.

Affectionately yours,

G. R.

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine.

RECENT INTELLIGENCE.

Our last advices from missions in Asia, are deeply afflictive. Two of our beloved missionaries, the Rev. Jacob Thomas, and Mrs. Catherine B. M. Hall, have been suddenly removed by death, one just as he had caught a distant view of the long anticipated scene of his labors, the other barely permitted to reach the field. It had been our prayer and hope, that years of successful service, "for Christ and the heathen," would be granted to them, and that then, at some distant period, they would enter into rest, with "crowns of rejoicing." But "God's ways are above our ways," and though we may not be able to find them out, it becomes us to acquiesce in them with unquestioning submission. We commend to His gracious support, the bereaved partners of our departed friends, and their associates in the missions, and the cause to which they had consecrated their lives.

Some particulars of these mournful events are given in the following communications.

DEATH OF MR. THOMAS.

Mr. Cutter writes, under date of Brahmaputra river, July 7, 1837.

In about ten days from this, we were expecting to welcome the arrival of our dear brethren Thomas and Bronson, and I was intending, if possible, to take a small boat, and go as far as Diburu Mukh, (forty or fifty miles below Sadiya) to meet them; and hoped to have the happiness of introducing them to my companion and associates at Sadiya. But, how dark and mysterious are the ways of Providence! Who can fathom His vast designs! I am now in a small boat, on my way to Sadiya, with our dear bro. Thomas, lying before me, a cold and lifeless corpse!—Surely we know not what a day may bring forth.

"Death, like an overflowing stream,
Sweeps us away; our life's a dream,
An empty tale, a morning flower,
Cut down and withered in an hour."

Br. Thomas, it seems, left the budgerow, (in which were his companion, and br. and sr. Bronson,) in a small canoe with four men, on the last instant, and three hours more would have found him seated in our house at Sadiya. He approached within sight of his field of labor, but was not permitted to enter it!

A few days ago, we sent off two small boats and four men, to carry out ropes to make fast to stumps and trees, by means of which the budgerow could be pulled along—and to render whatever assistance they could to our friends. This morning I was surprised to see three of them and a stranger make their appearance at the house, each of whom seemed unwilling to tell why they came. I, however, soon learned the sad tale.—Our men met br. Thomas the same day they left Sadiya, and delivered to him a letter I had sent by them; and he told them they might accompany him back. This morning he had started the men out early, and they were pushing briskly along against the strong current, (with one of our boats just before and the other just behind his own,) when two trees suddenly fell from the bank, with a tremendous crash, across the middle of his boat, which caused it instantly to sink. The men who were in the front and back of the boat, say they gained their footing on the ground, and sprang to the relief of br. Thomas, at the same time calling the other men, who were soon on the spot. They said they used every endeavor to get him out—two taking hold of each arm, two hold of each shoulder, and one hold of his head—but could not move him, as he was pressed so closely between the boat, and the trunk of the largest tree, which lay across his bowels. They stated they had neither knife nor axe, with which they could cut away the tree—and with their united efforts they could move neither that nor the boat—neither could they raise his head above the water. He raised one or both of his hands above the surface for a moment, but they never heard a groan, or perceived any further struggle. Finding they said, all efforts to rescue him, vain, one boat immediately proceeded to Sadiya, to bring us the distressing intelligence. O, what a shock it was to us all! What a gloom instantly spread over all our fond anticipations, and bright

prospects! Br. Brown was unable to go out to day, having a slight fever; but as quick as possible, I got a boat and men provided with spades, hoes, axes, blankets, &c., and went with all speed, to the fatal spot. Our friends, as well as myself, feared I should be unable to recover the body; but, before I arrived, the strong current had moved the position both of the tree and boat, and I was soon enabled to raise the lifeless body of my dear brother from its watery grave. I will not attempt to describe my feelings at that moment. To see one of our dear missionary associates, who a few hours before was in the bloom of health, strong and vigorous, thus suddenly summoned into eternity; just at that time and place, and within sight of the station at which he had so long and ardently desired to arrive,—seemed almost to overpower me.

"Great God of providence, thy ways
Are hid from mortal sight;
Wrap in impenetrable shades,
Or clothe with dazzling light."

Lieut. Seppings, and Mr. Pringault, (an apothecary,) the only medical man at Sadiya, set out immediately after me, with lancets, &c., to be in readiness to render any aid which might lie in their power; but the vital spark had gone, and his happy spirit had fled from its tabernacle of clay to the paradise of God.

As soon as I had laid the body in my boat, I wrote to our dear friends in the budgerow, conveying to them as cautiously as I then could, the distressing intelligence. What a severe stroke it must be to his dear wife! O, may He who hath thus bereaved her, be her support, and graciously sustain her, in this season of severe trial. May the promises of God, and a conviction that He is "Too wise to err,—too good to be unkind,"

prove an unfailing source of consolation to her, under this deeply afflicting dispensation of His providence.

We all shall long and sensibly feel the loss of this dear brother, although we never had the pleasure of speaking with him. Never had we anticipated so much pleasure from anything, as the arrival of that precious band; and our daily prayer had been, that they might come to us "in the fullness of the blessing of the gospel of Christ." We hoped they would come and strengthen our hands, and encourage our hearts. But how the scene has changed!

10. On Saturday, (the 8th,) about 3 o'clock, we followed the remains of our dear brother to the grave. Lieut. Miller, the officer in command here, with Lieut. Seppings, Mr. Bruce, and Mr. Pringault, were present on the solemn occasion. The hymn commencing with "Hear what the voice from heaven proclaims," was sung to the tune of China. Br. Brown read appropriate portions of scripture, made a few remarks suitable to the occasion, and concluded by prayer. We then proceeded to the grave, where another prayer was offered, and his remains were deposited, to mingle with their native dust.

His trunk and several small articles were saved. Among them was his journal. I have taken the liberty to make an extract from the last entry he ever made, which was written while alone on board his little canoe.

"July 2. Sabbath evening. This has been rather a lonely day. Jungles and sand banks, with here and there a solitary dinghy passing down the river, make up the scenery. Have enjoyed some sweet meditation on divine things. O, how sweet will be the rest of that eternal Sabbath, in the enjoyment of which I shall be eternally united with those dear Christian friends, with whom I have formerly worshipped, in the courts of the Lord! O, my heavenly Father, I feel that I am exceedingly sinful, and unworthy of the least of thy favors; but do thou have mercy on me, and accept the renewed consecration of myself to thee, which I now make. O, employ me in doing something to promote thy glory on earth, and let me be eternally engaged in thy service."

I have not time to say all I wished, and therefore must close. We beg an interest in your prayers, for this infant mission, for ourselves, and particularly for the afflicted widow of our deceased brother.

P. S. Br. Brown left to-day, to join our afflicted friends. I also sent off a boat with ten men, in company with him, to assist in bringing up the budgerow against the very rapid current.

Mr. and Mrs. Bronson, and Mrs. Thomas, arrived at Sadiya, July 17th.

DEATH OF MRS. HALL.

The departure of Mr. and Mrs. Hall from Calcutta, April 25th, was mentioned in a former number. They arrived at the place of their destination, Kyook Phoo, on the 8th of May, in good health, where they were cordially welcomed by Mr. and Mrs. Comstock; and soon after commenced the study of the Arracanese language. Occasionally, Mrs. H. distributed tracts to the heathen around her, and, so far as her limited knowledge of the language would permit, endeavored to direct them to Christ.

But, in the short period of less than two months, (says Mr. Hall,) He who knows best how to accomplish His designs of mercy to a lost world, whose throne is surrounded by clouds and darkness, to mortal man, whose judgments are unsearchable, and His ways past finding out, was pleased to send affliction upon us.

On the first Sabbath in July, Mrs. Hall was taken with the remittent fever of the country. At first, her illness was not considered dangerous; but the usual remedies having been applied without success, and the fever raging more violently, the surgeon of the regiment, stationed in the neighborhood, was sent for, and the most approved means adopted, to check the disease. "Yet his experience, his skill, and unwearied kind attention, were all in vain."

Mr. Hall proceeds:—

During her sickness, she was often in prayer; sometimes she asked her husband to pray with her, at others she would say, "Pray much for me." Sometimes, while in excruciating pain and almost distracted with a burning fever, she mani-

fested some impatience. Afterwards, she would express her sorrow for it, seeing that Jesus had suffered so much more for her. About two or three hours before she left this world, she talked to her dearest earthly friend, with a loud voice, I should think for ten or fifteen minutes. She said that she was going to die, but she did not fear death.

"For I know that I love Jesus, and shall die an easy death. It is a happy Sabbath to me. I am sorry that I have not been more patient under my pain, and ask your forgiveness, for every harsh expression. Live nearer to God, and as soon as you can talk, be very faithful to the poor heathen. Talk to our teacher—tell him how far I sailed, to tell him about the Savior—tell him that I have often prayed for him—be very faithful to him. I shall not see br. and sr. Comstock; (she had been removed to the cantonments, to secure the more frequent attentions of the physician;) tell them to be very faithful to the poor heathen, and do all they can to bring them to Christ. Here are, I suppose, some heathen right before me: O poor creatures!"

"Write to my relatives, and tell them that I never have been sorry that I came—that I have a great desire for their salvation. Tell them all about my sickness—the kindness of friends here, and especially, extol Dr. Tweddell."—This is but part of what she said. When she had finished, she lay more quietly a short time, then turned upon her bed as she had done, to find a resting place. Shortly after, she said to her husband, "Farewell." This was the last word which she spoke aloud. Soon after, her deeply afflicted husband heard her say in a whisper, "The conflict is over, the conflict is over." ***** But the anguish of his heart, none can describe. His heart is still bleeding with the blow. He feels that he needs much of the supporting and sanctifying grace of God, that he may be able to accomplish, as an hireling, his day—do the work of a missionary, and at last enter that place, where sorrow, weeping, sickness and death cannot enter. He trusts that he shall have the prayers of his brethren in America.

She died July 9th, quarter before eleven, A. M., in the 24th year of her age.

BURMAH. Mr. Kincaid's return from Mogaung.

Our readers have already been apprized, (p. 292, last vol.) that Mr. Kincaid, having penetrated to Mogaung, on his way to Sadiya, had been compelled to turn back, for want of men and provisions. The civil war breaking out in the mean time, and the country being overrun, not only with troops of the contending parties, but with numerous hordes of armed banditti, much solicitude was entertained for his safety. From letters just received, extracts of which are given below, it appears that our apprehensions were just, and that he was restored, by the kind providence of God, to the bosom of his friends, after a series of extreme perils and sufferings. Under date of Ava, March 17, 1837, after stating that the war broke out on the 24th of February, Mr. Kincaid writes:

"The whole country is in arms. Twenty-five or thirty thousand men are now in the field. All the horrors of anarchy and civil war are falling upon this empire. Large bodies of men, under a sort of military organization, are going over the country, robbing and burning cities and villages. I have not time to give you the particulars relative to the commencement and progress of this dreadful calamity. I will just say, however, that Prince Surrawa has taken up arms against the queen's brother. In the first breaking out of the difficulties, he fled to Mokesobo, a strongly fortified city, forty-five miles north of Ava. He has gathered around him more than fifteen thousand men, and in every engagement, so far, has gained decided advantages over the royal troops, sent out by the queen's brother, and the court. Prince M. and prince T. two younger brothers of the king, are at the head of two armies, endeavoring to save the royal city, but the troops of prince S. are gradually pushing on towards the golden palace. The greatest consternation prevails.—Every day an irruption upon Ava is expected, and the people, especially those who are guilty of having wealth, can expect but little compassion. *****

On the 27th of last month, about one hundred miles to the north of Ava, on my way back from Mogaung, I was attacked by two hundred robbers in a body. Not knowing there were more than twenty-five men, I resisted, or rather told them I should resist, and at the same time took a pair of heavy pistols in my hand, upon which the two boats, of about twenty-five men, rowed off. But in a few minutes, six boats, filled with armed men, came on and surrounded me. When quite near, in speaking distance, they fired upon me a volley of twenty-five or thirty muskets. My men, except the one who held the helm, were lying in the boat, as closely as possible, to avoid the balls, which whistled around us, and fell in the water in every direction. It appeared to me like madness, to think of repelling so large a number, with only one musket, and a pair of pistols. I therefore laid down the pistols, and told them to cease firing. They, however, fired four or five shots more at me, when I held up my hands, and told them to see that I was unarmed and should offer no resistance; that it was cowardly in them to fire upon an unarmed man; and that everything they wished from the boat, they could take. About seventy men, the greater part with muskets, and the others with spears, and drawn swords, came up, seized me, seized every thing, and in a few minutes we were on shore, before the head robber and the rest of the banditti.

On the following day I was attacked again, and stripped of the last rag of clothing, except a cloth about a cubit wide, to fasten around my loins. They then tied me with ropes, and led me off, under a guard of one hundred and fifty men. A large party demanded my execution, but another party opposed it, as impolitic. I was carefully guarded; but on the fifth of March, found means to escape to the mountains—made my way through a desolate region, towards the Shyan countries, and on the 11th, reached home.

In the midst of death, again and again, when the block, and the axe seemed inevitable, a very kind Providence watched over me, pointed out my path, and gave me energy. Though, for thirteen days, nearly destitute of clothes, exposed almost constantly to a burning sun, sleeping in the open air, and on the ground, and obliged to beg here and there a handful of boiled rice, and often not able to get this, yet I enjoyed fine health, and was enabled to endure very great fatigue.

I had four Ava Christians with me. On the first day of my captivity, one fled; on the second, two; and on the day following, the other was taken away forcibly. We feel much anxiety on their account. Three of them were young men of much promise, and evinced a lovely spirit, in the midst of danger."

Under a subsequent date, Ava, May 3, Mr. K. mentions the return of the assistants:—

"I am happy to inform you that the four native brethren who were with me up the river, have returned. Two of them in my presence had been beaten, and their bodies lacerated in the most shocking manner; and, expecting that I should be decapitated, they fled to save their own lives. After leaving me, they suffered much for want of food, and when hunger drove them into a village, they were captured by another horde of banditti. From these they escaped, but finding robbers in large parties scouring the whole country, they lay concealed in different places, now and then begging a precarious subsistence. They were quite astonished to find that I had escaped, and still more that I had been at home a month and a half, as a foreigner has far greater difficulties to encounter under such circumstances."

Withdrawal of Missionaries from Ava.

Our latest accounts from Burmah Proper are of July 29, dated at Rangoon. In the midst of almost universal desolation, the lives and property of the missionaries at Ava had been preserved, and when their longer continuance there ceased to be desirable, they had been permitted to retire unmolested. Of the circumstances which preceded, and led to their removal, and of the present prospects of the mission, a few brief notices are given in the following extracts. The first is from the letter of May 3, already quoted, the second, from Mr. K's letter from Rangoon as above.

For about forty days several large armies, were hovering round the walls of Ava, and threatening the city with destruction. All the suburbs and surrounding villages, have been destroyed. Col. Burney's house and ours are the only ones that have not been plundered. Col. Burney put his house into a state of defence, invited us to take shelter with him, and, by showing a bold front, kept the robbers and lawless soldiery at a distance. Thinking the neighboring houses would most likely be set on fire, we placed all our books, tracts, papers, clothes, &c. on boats lying in the river, before the door. We remained with Col. Burney sixteen days. He then gave us a guard, and, two or three days after, I visited the king, and he ordered a guard to remain at our house, till every thing became quiet.

Prince Tharawaddy has betrowned the king, (his brother,) thrown all the noblemen, and officers of the old government into prison, and loaded them with irons. Ava, Amersapura and Sagaing, are infested by the prince's armies. In a few days, it is expected he will formally ascend the throne. It is rumored that the Shyan princes refuse swearing allegiance to the new king. If this be true, and they should pour their legions down upon Ava, the calamity will be terrific. The country, in every direction around Ava, presents a scene of desolation and misery truly heart-rending. The whole length and breadth of the empire is laid waste. Perhaps one half of the population have been robbed, driven from their homes, and their houses burned. War is still raging in distant provinces.

Since my return from the north, nothing has been done, except to provide for our own safety, till the first day of May. For three days past, our house has been thronged, and we intend to go on with our work. During the worst times, we continued preaching, in Burman, and the native brethren were generally present. Nothing definitely, can now be said, in reference to our future proceedings. *****

July 29. Rangoon. During the continuance of the civil war, and after the new king came into power, we had sanguine hopes that our situation would become more permanent and more prosperous. The character of the prince warranted such expectations; but alas, our hopes were soon blasted. He has always had intercourse with foreigners, and was remarkable for the liberality of his opinions. He ever expressed his disapprobation of the exclusive, jealous policy of the Government. Whenever it came in his way, he spoke disapprovingly of the harassing, vexatious course of the Government towards me, during the first two years I was in Ava, and no doubt he honestly expressed his opinions. The first intimation we had of his disapprobation of our work, was about the middle of May. He said to Mr. Edwards, Col. Burney's clerk, "Tell the American teachers that they must give no more religious books.—I know the old Government told them so, and still let them go on, but I shall not do so; my authority must be regarded." On the 24th of May, we visited him at his temporary palace at Sagaing. We were treated with great personal kindness. The king came and sat down beside us, talked pleasantly, asked a great many questions, and evidently wished to have us feel that he was not unfriendly. He said, "I am now king of Burmah, and am therefore *tha tha na da ya ka*, (defender of the faith,) and must support the religion of the country. You must give no more of Christ's books." This he said before the whole assembled court, and added many expressions signifying that the royal will must not be trifled with. I inquired, "Has your majesty any objections to scientific books?" "No, no; bring up a press, print and circulate as many as you please—I will give you a good place to live."

Previous to this time, the king had rejected the Yandabo treaty, and publicly declared his deter-

mination to have no intercourse with the English, based on that instrument. He also informed Col. Burney that he did not recognize him as a resident, yet as a friend he might remain at Court. Col. Burney, of course, could not remain, and the prospect was that the two Governments would come into collision. Before long you will have a more detailed account. God intends good to this country, we cannot doubt, but at present all is dark.

KARENS.—In February, Mr. Wade had two severe attacks of the complaint which compelled him a few years since, to leave his field of labor, and return to this country, but at the last date, June, was recovered. Mrs. Mason, who had also been sick, had regained her health.

Rev. Elisha L. Abbot and Miss Ann P. Gardner were united in Marriage, April 2, at Tavo, and on the 4th, set out for Maulmein, to join their station among the northern Karens.

From the Canada Baptist Magazine.

THE WHOLE BIBLE.

A Roman Catholic priest in Ireland, sympathizing with the moral condition of his parish, contrived what could be done, consistent with his own religious creed, to overtake the population with some remedial measures, and it struck him that it would be well to print and circulate the epistles of St. Peter by themselves, in a separate Tract. He did so; but, somehow or other, they did not sell. He then thought he had better add to the title, "The Epistles of St. Peter, Head of the Church." Still, however, nobody bought them. At last it suggested itself to his mind, that if he placed between the title and the epistles themselves, a representation of St. Peter's cathedral at Rome, they would sell. He did so; and now the whole edition was soon bought up. One of the copies fell into the hands of a man, who, having read it, went to the priest, and having ascertained that he had them put in circulation, said, "I have not got all. Are there not the epistles of some other fellows?" "What makes you think so?" said the priest. "Because," replied the man, "I find it is written, 'As our beloved brother Paul hath said.' Now, where are the epistles of St. Paul?" "It is even so," said the priest. The man never rested until he had procured a copy of the New Testament. Having read it he came again to the priest—"Ah, I have not got it all yet," said he. "Why not?" said the priest. "Because I read, 'As it is written in the book of Hosea.' As saith the prophet Jeremy." "As saith the prophet Isaiah," and then, with all the characteristic ardor of all Irishmen, pointed out to the priest the noble array of finger-posts and land-marks in the New Testament, pointing to the existence of the Old. "Well," said the priest, "you are right now also; there is another book much larger than that which you have." "Oh! let me have it," said the man; and he never rested till he was possessed of a perfect copy of the Scriptures. Having then penetrated, as it were, both strata—both hemispheres—and absorbed the light of both, the man went to his own priest and applied for absolution, which he refused him, among other reasons, because he was a Bible reader, and that, therefore, there was no absolution for him. However, he so urged his suit, with that irresistible Irish force to which there was no parallel in the universe—that the priest agreed to let him have absolution upon payment of a certain sum of money. The man then pulled out from under his coat the Bible, and said to the priest, "I come to you for absolution; you say I must not have it because I am a Bible reader; at last you agree to give me absolution if I pay half a crown. I do not want your absolution; and opening the Bible in the middle, as a person in his condition would naturally do, and read, (and it was fit that such a blessed passage should be found in the centre of the Bible,) "Ho, every one that thirsteth, come ye to the waters; and he that hath no money come ye, buy and eat, without money, and without price."

MANSFIELD, Conn. March 1st, 1838.

Mr. Editor.—At the request of the Baptist church in Mansfield, an Ecclesiastical Council, consisting of Ministers and Brethren from sister Churches in Willington, Tolland, Willimantic, Lebanon, and Norwich, convened at the house of J. Martin, Esq. Feb. 27th, 1838, to consider the expediency of setting apart Bro. Henry Bromley, to the work of the Gospel Ministry by solemn ordination. On motion, Jeremiah Chaplin, D. D. was chosen Moderator, and B. Cook, Jr. Clerk. The following Ministering Brethren were present and took seats in the Council, viz: J. Goodwin, Wm. Palmer, A. Bennett, N. Wildman, C. Tilden, and O. Crane. Having heard the Christian experience of the Candidate, together with his call to the Ministry and Doctrinal views, it was unanimously agreed to proceed to his ordination, which took place on the following day, Feb. 28th, 1838, in the Meeting house, and the following were the order of exercises.

Reading select portions of Scripture, by O. Crane, of Newton, Mass.

Introductory Prayer, by Rev. Mr. Ely, of Mansfield.

Sermon, by B. Cook, Jr. of Willimantic, from Prov. 11: 30. "He that winneth souls is wise."

Ordaining Prayer, by J. Goodwin, of Middle-town.

Charge, by Wm. Palmer, of Chester.

Right hand of Fellowship, by S. Barrows, of Tolland.

Address to the Church, by Rev. Dr. Chaplin.

Concluding Prayer, by L. Meech, of Lebanon.

Hymn and Benediction, by the Candidate.

JEREMIAH CHAPLIN, Moderator.

B. Cook, Jr. Clerk. [Gospel Witness.]

EFFECTS OF INDISCRETION.—Last Sunday, three young fellows of Baltimore went out of town gunning, and after sauntering about a considerable length of time, without meeting with any game, they proposed to fire at a mark. One of the party placed a mark on a tree, stopped behind the same, and told the others to fire away. After being cautioned of the danger of remaining there, without effect, one of his comrades discharged his gun, the contents of which entered the arm of the person who so imprudently remained behind the tree, and he fell senseless to the ground. After a little while, he recovered himself, and was brought home dangerously wounded.

We copy the following very interesting letter, knowing that it will exceedingly gratify our readers, not only for the intelligence it contains, but on account of the evangelical spirit which it breathes. It was written for "the Gospel Witness" sometime since, but will give as fair an account of the commencement of the revival in this City, as any thing we can at present furnish. The good work of Divine grace is progressing; and we hope to give further account of the increase of Zion in due season.

Hartford, Conn., 27th Feb., 1837.

Dear bro. Whiting.—At the request of bro. Platt, the publisher of your paper, I herewith transmit you a brief account of the glorious refreshing from the presence of the Lord, enjoyed by the churches in this city; never did I witness such a manifest display of the power of God, in converting sinners; and I trust we are all disposed to say, in reference to it, 'not unto us, but unto thee, O Lord, but unto thy name give praise.'

For several weeks previous to the revival, the tone of feeling had been rising among the people of God. All acknowledged, and many felt that something must be done for Zion; while a few wept in secret places, over the melancholy condition of unconverted sinners. This state of feeling was very manifest in our church, and they had come to a solemn resolution to make a special effort for the benefit of their fellow men; but it was found difficult to fix upon any definite plan, or at what time to commence it. As the pastor of the church, my mind had become much affected by the fact, that my preaching though blessed to some extent, was not followed by those results which I had anticipated, and for which I had prayed. The major part of the congregation heard it with some degree of interest, but not with that kind of interest which affected their hearts, as moral and immortal beings. I was hence led to inquire what was the reason of this, and whether something could not be done to render the gospel more efficient. I had visited my people as other ministers generally do, but I had not literally preached the Gospel from 'house to house,' as they did in apostolic days. I had conversed occasionally on the subject of religion, but not with as much earnestness as I had done in the pulpit. On this, I resolved to visit every individual, and every family belonging to the congregation, to whom I had access. This was done, and God began to pour out his Spirit. The church met several evenings in succession for prayer, and the inquiry began to be heard, 'men and brethren what shall we do to be saved?' We then sent for bro. Cook, of Willimantic, who labored with us a week at one time, and a week at another, preaching the Gospel and conversing with the impenitent. Bro. Jennings, of Waterbury, came and assisted us at a subsequent period, and father Bently lent his aid occasionally. The labors of all these brethren were greatly blessed. We held our meetings chiefly in the evening, and I continued to visit from house to house. The people of God wrestled in prayer, backsliders returned to their father's house, and sinners were converted to God.

I had felt it my duty first of all to go after 'the wanderers,' that is, those who had once been members of the church, but had forgotten their first love, and had been excluded from the privileges of God's house. We had several cases of this kind, in which the parties were active and influential members of our society. The Lord blessed this effort, and they are now all in the bosom of the church again.

The members of the North Baptist church, attended our meetings, and caught the sacred fire—meetings were appointed in their own church, and earnest prayer offered to God for the descent of the Holy Spirit. Bro. Jackson devoted himself to the work with great and holy earnestness. He too, visited from house to house, and called upon his friends to repent and be saved. The Lord began to bless them abundantly, and while he continued to smile upon us, gave them some special tokens of his mercy. At this juncture, bro. Platt, of your paper—arrived in the city, without any knowledge of what was going on, and at the request of the North Baptist church, gave himself to the work among them. The Lord, undoubtedly sent him; and his labors have been much blessed in the conversion of sinners.

Bro. Jackson has been indefatigable in his labors, for the salvation of souls, and he is now reaping an abundant harvest.

It is impossible to estimate the number of persons converted—some of our people have a list of somewhat more than a hundred and fifty in our congregation. There are at least as many in the North Baptist church. They consist chiefly of young persons, in the prime of life. Many of them are individuals of respectable standing and influence in society. Some were formerly universalists, and infidels, others were proud hearted worldlings, and others self-righteous formalists. Bro. Jackson and myself have already baptized more than a hundred happy converts.

This revival has been peculiarly distinguished by an absence of animal excitement, and what has been sometimes termed 'revival machinery.' We have followed the leadings of Divine Providence, having acted upon no fixed plan of operations. One day we followed one plan, and another day another. Some times we appointed inquiry meetings, occasionally we invited the serious to give an expression of their feelings, by rising or by occupying a particular part of the house; but our usual way was to converse with them, after the services, all over the house.

The conversions have generally been rapid, clear and striking. The depths of the proud, apostate spirit of man, have been broken up, a prostration of soul before God has ensued, and the 'peace which passeth all understanding' hath come to the troubled heart.

Our Congregational friends have partaken in the blessing. In fact, the revival has diffused itself through the whole city. The Methodist church had had a somewhat interesting state of things before the revival, and they were therefore, prepared to avail themselves of its benefit. Probably more than six hundred souls have passed from death to life in the city, during the last six or seven weeks.

The work has not subsided. Conversions are occurring daily. In fact, the North Baptist church seems to have taken a new start. Our own meetings have been increasing in interest for several evenings. We have no assistance from abroad, but we find that our meetings can

be held every evening, and rendered interesting and effective, by the members of the church, assisted by the young converts, who speak and pray with great simplicity and fervor. I preach occasionally, and our God continues to bless the feeble means.

We are still anticipating great things, and shall, no doubt, to a certain extent, enjoy them.

I am, dear brother,

Yours with fraternal regard,
ROBERT TURNBULL.

COMMUNICATIONS.

For the Christian Secretary.

MR. EDITOR.

I have frequently been struck with the short-sightedness of some ministers of the Gospel, who from an overbearing anxiety to establish a favorite hypothesis, will so distort the language of Scripture from its original design, and apply a signification to certain passages, which they were never intended to convey, that infidels, and those who seek in every thing to bring the religion of Christ into disrepute, take opportunity from this circumstance, to cavil, to sneer, and to deny the whole system.

I speak from experience: Often, when I have heard from the sacred desk, the assertion that the mode of application of water in baptism was not essential to perfect obedience to Christ, the idea would always suggest itself, if persons who advance such sentiments as these, really, and with their whole heart believed in the truth of the scheme of "Salvation by Jesus Christ," they would not for the sake of convenience dare to alter an express command of Him, who is their only hope, and who has declared that "Whoever shall break one of the least of these my commandments, and shall do, and teach men so, the same shall be least in the kingdom of heaven." It is difficult to conceive of such a perversion of intellect or common sense, on the part of men who claim to take the Bible as the rule of their faith and practice, as will submit to substitute for an express ordinance of God's house, a rite which can claim no higher authority than the decision of a Pope in council, backed by the anathemas of a priesthood who have even "darkened counsel by words without knowledge."

Some are so anxious to oppose immersion for Christian Baptism, that they in their zeal have been heard stoutly to deny that Jesus Christ was ever buried at all. Because Baptists refer for proof of the correctness of their practice to the words of the Apostle "Buried with him by baptism &c." Now such men do not think, I am sure, that in this denial they contradict the whole testimony of the Prophets concerning the coming Messiah. That he should "make his grave with the wicked" &c. And Christ's own words, Matt. xii. 40. "For as Jonas was three days and three nights in the belly of a whale, so shall the son of man be three days and three nights in the heart of the earth." And Paul, 1 Cor. xv. 3, 4. For I delivered unto you first of all, how Christ died for our sins according to the Scriptures; and that he was buried, and rose again the third day, according to the Scriptures. Others there are who have been heard to deny that there is evidence that Jesus Christ was ever immersed in the river Jordan. Now if this is not proved in holy writ, how is it proved that he rose from the dead? How is it proved that there will be a final separation between the righteous and the wicked? that the one shall be sentenced to endless woe and the other to bliss eternal? Or how is the doctrine of the new birth proved? Language is as explicit in one case as in the other.

The sentiment of George Campbell, D. D. Principal of Marischall College, Aberdeen, Scotland, on this subject, seems to be strictly applicable to such sectarianism. After commenting on the Baptism of our Saviour, and having given the argument entirely to Baptists, he adds, "It is to be regretted that we have so much evidence that even good and learned men allow their judgment to be warped by the sentiments and customs of the sect which they prefer." If the candor of Dr. Campbell were imitated by all his Pedobaptist brethren in regard to the form of this divine institution, the baptism controversy would arrive at a happy and peaceful termination, and all Christians would be agreed in "one Lord, one faith, and one baptism." There is probably no subject in the whole range of revealed truth, concerning which so many men renowned for wisdom and piety have admitted one thing as truth, and practised another thing, as in the ordinance of Christian Baptism. Until a very late period, scarce a man was to be found of competent knowledge on this subject, but would readily admit that immersion was the primitive baptism, agreeably to the divine command, and why the moderns should be so zealous to vitiate the ordinance, it is difficult to say, and certainly it is painful to the heart of one who understandingly prays Thy kingdom come—Thy will be done on earth, as in Heaven.

TYRO.

For the Christian Secretary.

Acts ii. 37, 38.—Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

God blessed Peter's preaching to the conviction of sinners, then as it is now, they, realizing their guilt and condemnation, anxiously enquired, What shall we do? The enquirers were of various nations and languages, Gentiles, Jews, and proselytes; yet, this eminent minister of Jesus lays the same injunction on them all, according to sentiment and precept with John the Baptist, who forbade his hearers to say, "we have Abraham to our father," requiring them to bring forth fruit meet for repentance, and then to "be baptized every one of them." As the Jews had received circumcision, why should they be baptized if baptism is a substitute for that bloody sign? as some teachers now affirm. Had Peter so understood it, the Jews could not have been required to be immersed in Jordan or at Enon, but only to repent and believe in Christ. Neither would Ananias have directed his newly converted brother Saul to "arise and be baptized and wash away his sins calling on the name of the Lord."

All are sinners, God commands all men to repent—Christ commands to "teach all nations, baptizing them, i. e. all penitent believers."

It is said in our context, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." This was a glorious display of divine grace, a striking fulfillment of prophecy and the promise of Christ. These happy believers protracted their meetings from day to day in the Temple. Steadfast in prayer, doctrine and fellowship, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved. Thus it appears, that the natural seed of Abraham have no higher claims to the blessings of the gospel than Gentiles, that circumcision availeth not, but a new creature, or being born of God. It is also evident that the children of believers have no right to the ordinance of baptism for membership in the church, no, verily, "but the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be unto them that believe." If then our children or households enquire of ministers or parents, "what shall we do?" can we or they answer them otherwise than in the language of our text? or that expressing the same truth? On this ground only did Paul and Silas speak pardon and peace to the trembling jailor—on like faith in Jesus was he and all his baptized, straightway, believing in God with all his house, Acts. xvi. 28, 34, inclusive. Beloved readers, oh let us bless the Lord, that we hear the same gospel, that it is still the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek.

M. B.

For the Christian Secretary.

Hartford, March 19th, 1838.

REV. ELISHA CUSHMAN:—I rejoice, my dear Brother, that you have concluded to commence the publication of a new weekly periodical, to be known by that title, so long endeared to all our hearts, "the Christian Secretary." I doubt not you will find among your brethren a cordial co-operation, and that to the extent of their power, they will furnish you with such aid as will be acceptable to yourself, and beneficial to our churches.

As at a later day a full account of the glorious revival, now in delightful progress among us, may be expected, I shall not now furnish you with a detail of facts respecting it. Still it may be expected that something should be said, and, perhaps, the glory of God may require that it should, in the first number of your paper, be particularly referred to. Allow me then to acknowledge his great goodness and mercy to our Zion. Not far from two hundred persons in our congregation have professed to obtain hope in Christ; Seventy seven have been baptized, and about thirty are now standing as candidates for baptism. It has been a glorious day of God's power. Our sister church can speak of equal mercy. Not far from Eight hundred souls in the City have obtained hope during this revival. O that a far greater number may yet be made willing to receive the Savior; and that revivals may succeed revivals until this whole earth shall be filled with the glory of God.

Yours most truly,

HENRY JACKSON,

Pastor of 1st. Bap. Ch'h.

We understand that 19 persons were baptized last Lord's day in connexion with the South Baptist Church in this City, under the pastoral charge of Bro. Turnbull, making 102 that have been baptized since the commencement of the present revival—of this number 51 are males, and 51 females. Several more we understand have been accepted by the Church, and the gracious work is still going forward.

For the Christian Secretary.

At a meeting of the Missionary Board, of the Connecticut Baptist Convention, held in New London March 13th, 1838, it was—

Resolved, that we most cordially concur in the opinion expressed by the churches in this State, that a Baptist Religious newspaper is very much called for, to promote the cause of God and truth.

Resolved, that we deeply regret the delay of the publication of the Christian Secretary, a paper sometime since contemplated; which delay we understand, is owing to the insufficiency of the number of subscribers hitherto obtained.

Resolved, that provided the paper shall be commenced at a risk, by any friend, or friends to the cause, we will use our official and individual influence to increase the circulation of the paper.

In relation to Missionary labour, it was—

Resolved, that Bro. Nathan Wildman be requested to travel as a missionary among the feeble churches, as much time as practicable, during the ensuing three months, to strengthen their hands, and enquire into their necessities.

Resolved, that the foregoing resolutions be published in the Christian Secretary, provided that paper shall be commenced.

I. R. STEWART, CHAIRMAN.

WM. PALMER, SECRETARY.

BY HIS EXCELLENCY,

HENRY W. EDWARDS,

Governor of the State of Connecticut.

A Proclamation.

In accordance with ancient usage, and in perpetuation of an institution, tending to strengthen the sense of dependence and accountability in man, and to remind him of his duties and obligations to an overruling Providence, I do hereby appoint Friday, the 13th day of April next, to be observed as a day of fasting, humiliation and prayer. And I hereby invite all the people of this State to devote that day to such observances as are appropriate to a Christian Fast; particularly to assemble with their pastors and religious teachers, in their usual places of worship, and humbly supplicate our Heavenly Father—

That He would forgive the sins we may have committed as a nation and as individuals; and that He would enable us hereafter, in all things to act in obedience to His commands, and in conformity to His will: That He would continue to us our inestimable civil and religious privileges, and enable us to transmit them unimpaired to our posterity: That civil and religious rights and privileges may be universally diffused: That the reign of injustice and oppression may cease throughout the earth, and that every individual of the human family may be permitted to worship his God and enjoy the fruit of his labor in peace and quietness: That He would continue to us

the blessing of peace with all the nations of the earth, incline us scrupulously to respect the rights of other nations, and cause them equally to respect our own; That in the season on which we are now entering, He would cause the sun to shine, the rain to fall, and the earth to bring forth its fruits; and that the labor of man in endeavoring to provide for his wants may be blessed: That He would cause our manufactures and commerce to prosper; and that He would smile upon every useful branch of industry: That He would take under his guidance and direction those to whom are entrusted the management of our public concerns as a State, and as a Nation, and enable them faithfully to discharge their duties, and to adopt such measures as may promote the lasting happiness of the people: That He would prosper the efforts which are made for the diffusion of light, and knowledge, and truth, and cause them to result in the advancement of human happiness here on earth, and in that world to which we are all fast hastening.

And finally, and above all, that when the last trump shall sound, and the dead be raised, we may be found on the right hand of our Judge, and be made partakers of life eternal.

Given under my hand and the seal of said State, at New Haven, this eighth day of March, in the year of our Lord one thousand eight hundred and thirty-eight, and of the Independence of the United States the sixty-second.

HENRY W. EDWARDS,

By his Excellency's command,
ROYAL R. HINMAN, Secretary.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 23, 1838.

Our patrons will doubtless be disappointed in not receiving their first No. so early in the week as expected; We found it impossible to make arrangements with the printers in sufficient time to publish this No. on the day assigned for its regular appearance. It is our intention to have the paper out on Friday morning sufficiently early, to send out bundles to most of the towns before the sabbath; Hoping that our readers will excuse the delay this week; we send a paper late in time, thinking that this method will be more acceptable than to delay the whole concern an entire week.

We have commenced the publication with a subscription list that will by no means support it; But having so many encouragements to make the attempt, we cannot believe that the whole denomination in the state will feel willing to see it lack support; and while we feel encouraged by the present good feeling on the subject, we at the same time earnestly solicit of our brethren well written articles, such as comport with the designs of a religious paper.

THE CON. BAPTIST CONVENTION.—It will be recollected, that at the last annual meeting of that body, no church happened to send an invitation for the next session; The place of meeting was consequently referred to the Board. We are now officially requested to say, that the Baptist Church in New London have cordially invited the Convention to hold their next annual meeting with them, on Tuesday preceding the second Wednesday in June next, at 3 o'clock P. M.

We learn that the Rev. Mr. Ide, late pastor of the Federal Street Baptist Church in Boston, has accepted the invitation of the First Baptist Church in Philadelphia to become their pastor. Also, that the Rev. Joseph A. Warne, of Providence has accepted the invitation of the Fifth Baptist Church (Sansom St.) Philadelphia; and is about entering on the duties of the pastoral office.

Rev. N. Wildman of New London has accepted the invitation of the Baptist Church in Lebanon, and will enter upon his pastoral labours among them on the first of April. Bro. Wildman has given the Board of the Convention encouragement to hope, that he may make such arrangements in his labours, as to spend some few weeks in missionary services among the feeble Churches, previous to the annual meeting of the convention. He has also agreed to do all he can to obtain subscribers to the Christian Secretary.

Rev. E. Thresher has resigned his seat as Editor of the Christian Watchman. New arrangements are made to fill the station he has left.

"The Southern Watchman," published in Charleston, S. C. has been recently connected with the Biblical Recorder, to be published by Brother Meredith.

Our friends in the country are invited to send us Probate Notices, Advertisements, &c. which we shall be happy to insert on the usual terms.

CONGRESS.—We purpose from time to time to publish the proceedings of Congress, whenever there appears to be anything of interest; but at present there appears nothing important. The Senate are still engaged in discussing the "Independent Treasury Bill." The House are principally employed on the Northern boundary question, and the bill for distributing the public lands among the States.

LAKE COMMERCE.—The Cleveland (Ohio,) Herald, states that in addition to the fleet of boats already built for the Lake trade, fourteen new steamboats will commence operations upon the opening of the navigation.

Death of another Member of Congress, from Maine.—Washington papers announce the death of the Hon. Timothy J. Carter, Representative of Oxford District, Maine. Disease not mentioned. Thus in less than a month, Maine has lost two out of her eight Representatives in Congress.

Mexico.—A New Orleans paper says, that official information has been received at Vera Cruz, that several States and large cities have revolted from the existing Mexican government, and declared in favor of the Federation. Also, that the Mexican fleet (two brigs we suppose) had sailed to blockade the Texian ports.

Celestial Liberty.—Minch-Hang, Emperor of Cochin China, has prohibited the preaching of the Christian Religion, and has ordered the arrest of the Missionaries and all Europeans found in his dominions.

For the Christian Secretary.

"IT IS BETTER TO DEPART."

BY R. TURNBULL.

Who that has roamed in a far distant land
Has not felt, as he thought of the friendly hand
Of his brothers, and sisters fair,
A longing desire to behold them once more,
To feast on the smiles that thrilled him of yore
When he breathed his loved, native air?

And who from the desert of burning sand,
Has beheld the sweet streams of the fertile land,
And the flowers so freshlike and fair,
Debarred from the scene by the thirsty rock,
Whose dry, burning cliffs his dreaming hopes mock,
And has not sighed to be there?

Can the prisoner gaze, from his lonely cell,
On the blue distant hills where his children dwell,
And feel no yearning within;
Can he think of the days of his innocent life,
His once happy hearth, his home, and his wife,
Nor sigh o'er the depth of his sin?

And O! can you look on the soft, blue sky,
On whose calm, happy breast bright seraphs might
lie,
While this vain world glided away;
Nor feel a deep stirring of godlike desire,
To soar far away to the heavenly choir,
Mid the light of a cloudless day?

And can I, O, can I, behold the bright land,
Far beyond the dim shadows of life's desert strand
Where "the ransomed" with seraphim dwell,
Nor desire to depart—far above the false dreams
Of this lone vale of tears, whose illusory gleams
Once bound me in sin's horrid spell?

Forbid it, my God! other forms fade away,
Other scenes, like the shadows, vanish with day;
But the vision of this cannot die,
Through the portals of death, rays of paradise stream,
And the dark grave is gilded with faith's lucid beam,
While the glad soul is wafted on high!

ON THE WANT OF RELIGIOUS ENJOYMENTS.

There is scarcely any thing more common among Christians, than a complaint of the feeble and transitory nature of their religious enjoyments. Many are ready to think, that if a high degree of happiness be a necessary criterion of discipleship to the Redeemer, they have, to the present period, been guilty of self-deception. This circumstance is no less the occasion of wonder, than it is fruitful of lamentation. Besides that the Scriptures are copious in relating the blissful experience of the righteous, it is well remembered, that the Gospel is pre-eminently adapted to delight and comfort—an entire scheme of blessedness, in which the glorious author appears lavishing all his wisdom and love, to remove our doubts, and to fill our minds, with the most pleasing and elevated expectations. If, however, these effects are but seldom and feebly produced, we may strongly suspect the heart is in a state to rebel, rather than to invite the consoling influences of religion. A little reflection will, perhaps, tend to check the surprise, which many of us feel at not being more happy.

VIOLATING THE SABBATH.—On Sunday last, three young men set out on a gunning excursion, in the neighborhood of Herring Run, and after sauntering about a considerable length of time, without meeting with any game, they proposed to fire at a mark. One of the party placed a mark on a tree, stepped behind the same, and told the others to fire away. After being cautioned of the danger of remaining there, without effect, one of his comrades discharged his gun, the contents of which entered the arm of the person who so imprudently remained behind the tree, and he fell senseless to the ground. After a little while, he recovered himself, and was brought to the city, dangerously wounded. The practice of desecrating the Sabbath by going fishing, hunting, &c. is disgraceful to all thus concerned.—*Balt. Sun.*

The fund given by Dr. Franklin, to the city of Boston, to be loaned to young mechanics on setting up business, now amounts to \$33,453.

Rich and Comfortable.—One of the wealthiest farmers of Connecticut, tells the following story:—

"When I first came here to settle, (about forty years ago,) I told my wife I wanted to be rich; all she wanted was enough to be comfortable. I went to work and cleared up my land; I worked hard ever since, and have got rich—as rich as I wanted to be. Most of my children have settled about me and they have all got good farms. And my wife ain't comfortable yet."

The Spaniards continue butchering one another.—At the last accounts, Feb. 11, the Queen's butchers had got a slight advantage over those of Carlos.

STEAMBOAT EXPLOSION.—A friend at Mobile writes us under date of 11th inst. as follows: "An old steamboat called Auctera, coming from New Orleans with the Mail, blew up last evening while in the Bay, and a Mr. Stillwell was thrown overboard. Three other passengers and seven of the crew were more or less scalded. The boat was towed up to this city early this morning, and the wounded will therefore have early attention. The insurance companies have declined taking this boat for six months past, and the mail contractor cannot therefor be justified in chartering such a vessel, as travellers are often entrapped by trusting to efficiency of the mail boat."

"The speed of this boat was represented to be seven miles per hour, and that she was 32 hours out when she exploded. Three of the mail boats can run the distance in 18 hours. The fare is \$12, and the number of passengers is sufficient to sustain them handsomely."—*N. Y. Journal of Commerce.*

NORTH EASTERN BOUNDARY.—We learn from Augusta, that the documents received there by a special messenger in relation to the North Eastern Boundary, are somewhat voluminous. They contain a proposition to refer the matter to a board of scientific gentlemen to be mutually agreed upon by the two Governments, or to be appointed by a friendly sovereign to be agreed on—they to run the line.—*Portland Ad.*

FROM THE FRONTIER.

Gen. Scott is not dead as reported. Papineau is said to be at Albany, and McKenzie is in Philadelphia. Southernland has been captured and the cause of the insurgents for the present seems hopeless.

His Excellency, Sir John Colborne has notified the President of the United States, that if he cannot restrain his people from committing depredations upon our soil, he will pursue them into the United States territory.—*Canada paper.*

FROM THE WESTERN FRONTIER.—The Montreal Gazette extra, of Friday evening contains the British Official account (from Col. Maitland) of the defeat of a body of Patriots from Sandusky Bay, under the command of a person calling himself Colonel Bradley, who had taken possession of Pelee Island, from 7 to 9 miles in length, about 40 miles from Amherstburg, and 20 from the shore. The despatch is dated at Amherstburg, on the 4th inst. It states that, after being hemmed in, the Patriots who had kept up a brisk fire, were charged at the point of the bayonet. Col. Bradley, Maj. Howard, Captains Rensselaer and McKeon, and others, killed, several wounded and several taken prisoners. On the part of the British, it states that 3 of the 32d regiment, were killed and 28 wounded. It also states that "the whole gang driven from Pelee Island are American citizens."

FLORIDA.

By an officer of the army, just arrived from the interior, we learn (says the St. Augustine Herald, 23d ult.) the capture of about 400 Indian warriors, in two bodies about 16 miles from Fort Basinger, in a northeasterly direction, by Gen. Jessup. It is said that the first party were captured, by the army, and they acted as guides which led to the capture of the second. After their capture, they requested permission to go out and bring in their families, which Gen. Jessup refused, but suffered a few only to go out for that purpose. This report came from Tampa, and is confirmed by express from Fort Mellon at Picalata.—*N. Y. Express.*

Gen. Jessup has addressed a long letter to the secretary of war, in which he recommends for the government to form a treaty with the Indians, granting them liberty to remain in Florida, while he advises that those whom he captured in violation of all laws of war and honor, shall be banished to the west. He says he has promised the Seminoles that he will use his influence with the government, to have a treaty established on the terms they desire.

HONESTY AND DISCRETION.—A singular act of honesty occurred in this city on Friday last. A merchant in Broadway having a note of several hundred dollars to pay at one of our Banks, prepared the amount and placed with it the Bank notice, and giving it to one of the clerks, directed him to proceed to the Bank and take up the note. The clerk, while on his way, accidentally lost the parcel from his pocket, which fact he did not discover until he had arrived at the Bank. Meanwhile a gentleman passing down Broadway, discovered the parcel lying on the pavement in the vicinity of St. Paul's church, and unrolling it and having read the notice, proceeded immediately to the Bank, paying the note, and causing it to be stamped by the teller. The gentleman afterwards called upon the merchant, and made him acquainted with the circumstance, who was much pleased to find that he had escaped the loss, and no less gratified at the singular discretion of the finder in paying the note, as it being past two o'clock, a little delay would have caused it to be protested, there not being sufficient time to send other funds to the Bank for its payment.—*New-York Star.*

DANGER OF PLANTS IN A BED ROOM.—Animals, in the process of respiration, absorb oxygen of the atmospheric air, more especially during the day time, which they return to the atmosphere combined with the free carbon of the blood, in the form of carbonic acid. Plants exposed to the rays of the sun absorb oxygen and carbonic acid from the atmosphere, which they decompose, seizing upon the carbon and exhaling the oxygen. In the shade, or during the night time plants absorb oxygen, which they exhale, combined with carbon. From this arrangement of Divine Providence, we find that plants vitiate the atmospheric air, for the use of animals during the night time, and ameliorate the state of the atmosphere during the day time. We ought not therefore to sleep in rooms in which plants are placed. We give this hint, as the spring, with all its agree-ments, is now at hand.

PATRICK HENRY.—A friend who visited this celebrated man not long before his death, found him engaged in reading his bible:—"Here," said he holding it up, "is a book worth more than all other books that were ever printed; but it is my misfortune never to have found time to read it with the proper attention and feeling till lately. I trust in the mercy of God that it is not too late." Thus a friend of Mr. Henry's writes respecting him. Mr. Henry, in a letter to his daughter, says, "Among other strange things said of me, I hear it is said by a number; and indeed that some good people think that I am no Christian. This thought gives me much more pain than the appellation of Tory, because I think religion of infinitely more importance than politics; and I find much cause to reproach myself that I have lived so long, and given no decided and public proofs of my being a Christian."

LOWER CANADA.—It is said that the political prisoners in Montreal are treated with humanity, and all the attention their circumstances require. The apartments of Nelson and Bouchette are large, well lighted, warmed and furnished, even with a bottle of old Madeira. Both appeared to bear their reverses with fortitude.

Bouchette is said to be young, of good character, and interesting person. The ladies of Montreal have signed a petition for his liberation, and a young lady of Montreal is already on her way to solicit his life, of the Queen.

Gen. Van Rensselaer is probably now in jail at Albany, awaiting his trial before the U. S. District Court in June next.

Weekly Ledger.

SOMETHING MYSTERIOUS.—Mr. Weyman, in N. Sixth st., has now in charge a lost child—a boy of about ten or twelve years of age—who gives the following singular account of himself. He says that his name is William Leverie Series—his father was named Holiday, and his mother Harriet Worn—his father was drowned about 4 weeks since and his mother takes in washing. He states that he lives on Long Wharf, Newport, Rhode Island, and that he used to play with a deaf boy, and another one by the name of Heff—states that he got behind a car and came here, and that he has been four nights away; and further says, that his aunt keeps a school in New-London. He is neatly dressed, and wears a seal skin cap. Mr. Weyman, with a commendable kindness, has taken him under his charitable charge. Confused and conflicting as the boy's statement may be, it may serve as a clue to his friends who will be much distressed at his absence. Any person who may have a knowledge of him, will please call at this office, and aid in the restoration of the boy to his friends.—*Phil. Focus.*

A REMINISCENCE.

The Journals of the Old Congress of the United States, furnish an instance of the manner in which duelling cases used to be settled.

It appears that one Mr. Gunning Bedford felt himself aggrieved at something said in debate by Mr. Sergeant, the father, we believe, of the present Mr. John Sergeant of Philadelphia. On the 12th June, 1777, Mr. Sergeant laid before Congress a challenge which he had received from Mr. Bedford. On the 13th, a resolution was passed directing Mr. Bedford to be summoned before Congress to answer for his conduct. On the 14th Mr. Bedford appeared and was permitted to speak in his own justification. The House then immediately passed a resolution that Mr. B. 'is expected to ask pardon of the House and of the member.' Mr. B. was again called in, and the resolution being read to him, 'he asked pardon of the house and of the member,' and, thereupon, was dismissed, and the matter ended. 'This was in the good old days of the good old fathers of the republic. Such a case now would require a month to settle, and produce perhaps, three or four duels!—*Alexandria Gazette.*

NEGRO REVOLT AT TRINIDAD.—Capt. Kelly, at Norfolk, from Trinidad de Cuba, reports a revolt took place among the negroes in that island before his departure, and that a few troops had suppressed the disturbance, but not until one hundred and twenty nine of the negroes were either killed or dangerously wounded. The rest were made prisoners; and Capt. K. states that from ten to twenty of the revolted were shot every day before he left.—*N. Y. Commercial.*

SATURDAY NIGHT.—When the curtains of Saturday evening are drawn around us, and the body and mind are reciprocally seeking that rest nature requires, then how pleasant, how exquisitely pleasant, to gather around our own beloved fire side, with the kindred we love, and together review the mercies of the past week; together look forward to the blessed morning of the Sabbath, and anticipate that calm, that undisturbed repose reserved for those who love that hallowed day as the best of all the seven! It is a prelude of the closing up forever of the tiresome work of life; for adjusting the soul for entering upon the long Sabbath beyond the grave, where the inhabitants shall have no need of the light of the sun and moon, and where the congregation shall never break up. It is a kind of holiday—where the anxious mind may throw aside the vexations of the past, and enjoy a sweet pause in the prospect that a resurrection morning of the Son of man will give him another feast of heaven, and where he may mingle again in the congregation of the saints, and drink of the streams which he hopes soon to trace to the fountain in the temple above.

A CARD.

I tender my thanks to the brethren of the Methodist Church in this city, for their respect and liberality by the payment of Twenty Dollars, to constitute me a member for life of the Missionary Society of the Methodist Episcopal Church in America. May the Lord reward them and render their offerings a blessing to thousands ready to perish.

MATTHEW BOLLES.

Hartford, Feb. 1837.

MARRIED.

In Lebanon, on the 7th inst. by the Rev. Israel Otis, Mr. Marvin W. Hutchins, of Colchester, to Miss Harriet Peabody, of the former place.
In Essex, Mr. John Waterhouse, to Miss Louis G. daughter of the late Mr. Wm. Champlin, of Lyme.
In Suffolk, by Rev. M. G. Clark, Mr. Wm. Olds, Jr. to Miss Caroline E. Austin.
In Williamstown, in February last, by Rev. B. Cook Jr., Mr. Lucius W. Spencer, to Miss Mary A. Cox, both of Wingham. In Columbia, by the same, Capt. Sanford Yeomans to Miss Lydia A. Scoville, both of Columbia. In Coventry, by the same, Mr. Oliver Edgerton, of C. to Miss — Brown, of Mansfield.
In Plymouth, Dr. William Woodruff, to Miss Martha Thomas, daughter of Seth Thomas, Esq. Mr. Seth Thomas, Jr. to Miss Charlotte Parker.

DIED.

In this city on Saturday last, Mr. Alva Gilman, aged 48.
In Litchfield, on the 18th inst., Mrs. Edward Langmaid, aged 28.
In North Canaan, on the 10th inst., Mrs. Esther Gillet, wife of Mr. Jonathan Gillet, aged 74.
In this city, on the 15th inst., Mr. Samuel Bartholomew, aged 39.
In Wethersfield, Mr. David Deming, aged 26, son of Mr. Daniel Deming.
At New Britain, on the 11th inst. Jane, aged 2 years, youngest daughter of Jesse and Almira Gladding.
At New Britain, on the 19th inst., Mr. Wm. B. North, aged 40.
At Canton, on the 6th inst. Mr. Ezekiel Hosford, aged 64.
At Woodstock, on the 15th inst., after a short illness, Mary Ellen, daughter of Danforth and Clarissa Childs, aged 5 years and 3 months.

Notice.

THE annual sale of seats in the Meeting House of the First Baptist Society, will take place on Tuesday, the 3d day of April next, at 9 o'clock, A. M. The annual Meeting of the Society, will be held in the Conference Room, the same evening, at 7 o'clock.

AARON CLAPP, D. TOWNSEND, I. N. BOLLES, Committee.

March 23.

CANFIELD & ROBINS.

Publishers, Booksellers & Stationers.

DIRECTLY WEST OF THE STATE HOUSE, 130 MAIN-ST. HARTFORD.

Keep for Sale a full assortment of Books and Stationery, among which are the following:

SCHOOL BOOKS.

HISTORIES.—Olney's History of the U. States, a new work just published by Durrie & Peck, N. Haven, Goodrich's History of the United States, Hale's do., Webster's do., Goodrich's Ecclesiastical History, Robbins' Ancient and Modern History, Universal History, accompanied by an Atlas, by Emma Willard, Whelpley's Compend, Tytler's History, Goldsmith's do.

ARITHMETICS.—Olney's School Arithmetic, a new work, just published by C. & R. Smith's Arithmetic, Emerson's do., Colburn's do., Daboll's do., Ainsworth's do., Green's do., Davies' do., Lacroix's do.

READING BOOKS.—Reader's Guide, by John Hall, A. M. Principal of Ellington High School, a new and popular work, just published by C. & R. Porter's Rhetorical Reader, Eclectic do., National Preceptor, National Reader, American First Class Book, General Class Book, Popular Reader, Improved do., Intellectual do., Young Ladies' Class Book, Lovell's U. S. Speller, Worcester's 1st, 2d and 3d Books, Columbian Reader, English Reader, Child's Guide, Juvenile Reader, Easy do., Young Reader, &c. &c.

GEOGRAPHIES.—Woodbridge & Willard's Geography and Atlas, Woodbridge's Geography and Atlas, Olney's do., Smith's do., Malte-Brun do., Huntington's do., Olney's Introduction, Parley's Geography, Brinsmade's do., Hall's do., Village School do.

MARSHALL'S NEW SYSTEM OF WRITING, admirably adapted for practical utility. These Writing Books are becoming extensively and deservedly popular. No school should be without them.

DICTIONARIES.—Webster's 8vo. Dictionary, do. School do., do. Small do., Walker's 8vo. do., do. School do., Worcester's do., Turner's do., Walker's do., Johnson's do.

GRAMMARS.—Smith's Productive Grammar, Kirkham's do., Greenleaf's do., Murray's do., Webster's do., Cobb's do., Brown's do., &c. &c.

CHEMISTRY.—Comstock's Chemistry, Jones's do., Blake's do., Chemistry for Beginners, Turner's Chemistry, Webster's do., Silliman's do.

PHILOSOPHY.—Comstock's Philosophy, Jones's do., Blake's do., Olmsted's do., Blair's do., &c. &c.

BOTANY.—Lincoln's Botany, Comstock's do., Eaton's do., Torrey's do., Botany for Beginners, &c. &c.

MATHEMATICS.—Day's Mathematics, Cambridge do., Playfair's Euclid, Totten's Algebra, Day's do., Davies' Legendre.

CLASSICS, GREEK.—Donnegan's Greek Lexicon, Grove's do., Jacob's Greek Reader, Greek Testament, Goodrich's Greek Grammar, Fisk's Greek Grammar and Exercises, Negris' Grammar of Modern Greek, Buttman's Larger Grammar, Græca Majora, Græca Minora, Zschinger's and Demosthenes' Orations on the Crown, Xenophon's Anabasis, Xenophon's Cyropædia, Hutchinson's Xenophon, Felton's, Valpy's and Ogilby's Homer.

LATIN.—Ainsworth's Dictionary, Dymock's Ainsworth Dictionary, Anthon's Lempriere's Classical Dictionary, Lempriere's Dictionary, Cooper's, Gould's and Ogilby's Virgil, Livy, Tacitus, Ovid, Juvenal, Sallust, Jacob's Latin Reader, Goodrich's Latin Lessons, Washington's Vita, Gould's Adam's Latin Grammar, Historic Summe.

FRENCH.—Boyer's Dictionary, Meadow's do., Nugent's do., Bolmar's Phrases, Perrin's Fables, Levizac's, Bolmar's Levizac's, Beuf's, and Surault's French Grammars, Telemachus, Charles XII., French First Class Book, Vie de Washington, Proverb's Dramatique.

Theological and Miscellaneous.

Bibles: assorted, from Quarto to 32mo., in various binding; Calmet's, Brown's, Robinson's, and Malcom's Dictionaries of the Bible; Cruden's, Butterworth's, and Brown's Concordance; Horne on the Critical Study of the Scriptures; Horne on the Psalms; Fuller's Works; Dwight's Theology; John Bunyan's Works; Paley's Works; Clark's Discourses; Burder's Village Sermons; Saurin's do.; Wayland's do.; Jay's do.; Payson's do.; Jay's Lectures; Jay's Exercises; Jay's Prayers; John's Archaologia; Huc's introduction; Storr and Platt; Lowth's Isaiah; Lowth's Hebrew Poetry; McEwen on the Types; How and Bates; Stewart on Romans and Hebrews; McKnight on the Epistles; Barnes' Notes; Gospels, Acts, and Romans; Hedge on Romans; Prieux's Connexions; Shuckford's do.; Newton on the Prophecies; Knapp's Theology; Dick's Works; Robert Hall's Works; Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martin, Calvin, Luther, &c. &c.; Mosheim's Church History; Jones's do.; Doddridge's Family Expositor.

Also, an extensive assortment of Stationary, Cap and Letter Paper, Ink and Ink Powder, Steel Pens, Quills, Wafers, Sealing Wax, &c. &c.

Added to the above, is an extensive supply of valuable Books for S. S. Libraries, selected from the publications of the American S. S. Union; Massachusetts S. S. Society and Union, and from various other sources.

Orders from Merchants, School Teachers, and Library Companies, will be furnished at short notice, and on as reasonable terms as at any other store in the State.

March, 1837.

New School Books.

CANFIELD & ROBINS,
HAVE in press the fourth edition of **THE READER'S GUIDE**, containing a notice of the Elementary sounds in the English Language—Instructions in Reading both Prose and Verse, with numerous examples for illustration and lessons for practice. By JOHN HALL, Principal of Ellington High School. This work has received the highest testimonials of approbation from gentlemen, whose accurate taste, and profound literary acquirements are equal to any in our country, and to these we take pleasure in subjoining the following notice, just received:

Colchester, March 12, 1837.

Messrs. Canfield & Robins.—The 'Reader's Guide' was introduced into Bacon Academy, in the spring of 1837, and is now used as a Reading Book in three branches. I believe it to be the best book of the kind with which I am acquainted, and that it needs only to be universally known, to be universally approved.

MYRON N. MORRIS,
Principal of Bacon Academy.

ALSO.—A new revised, and enlarged edition of **OLNEY'S ARITHMETIC**, for the use of schools.

ALSO.
OLNEY'S Introduction to the Study of GEOGRAPHY, intending to precede his larger work; with 8 maps from steel plates, and more than 70 beautiful engravings on wood, nearly all from entirely new designs.

The above work is judged to be far superior to any other small Geography for children. Teachers and others would do well to examine this work, and judge for themselves.

March 23.

NEW BOOKS.

PRIZE essay on Religious Dissensions—their causes and cure—by Rev. Pharellus Church, author of Philosophy of Benevolence.
Ripley's Notes on the Gospels, 1st and 2d. vols.
Bronson's examination of "Fowler on Baptism."
Judd's Review of "Stuart on Christian Baptism."
Ripley's Reply to Stuart on Baptism.
Celestial Scenery—by Thomas Dick, L. L. D.
Lockhart's Life of W. Scott, 6 vols.
Yankee Notions, with illustrations—by D. C. Johnston.

Also:
A general assortment of School, Theological and Miscellaneous Books.

CANFIELD & ROBINS.

March 23.

NEW GOODS.

THE subscriber is now receiving his spring supply of New Goods, which in addition to his former stock, makes his assortment very extensive, consisting partly of Broad Cloths, Cassimeres, Satinets, Flannels, French and English Merinos, Black, blue black, colored, figured and plain silks, French, English and American Calico Prints, Gingham, Fainted French Muslins, Irish Linens, Damask Table Linen, Diaper, Linen Cambric and Handkerchief, Cross-barred, figured and plain Mull Muslin, Sarnet and Medium Cambrics, Fancy Handkerchiefs and Shawls of all kinds, Silk Cravats, Ladies' and Gentlemen's best Gloves, a large assortment of Hosiery, an extensive assortment of Ribbons, best of Needles and Pins, Tapes, Persian, Taylor's and Clark's Spool Thread, Bleached and unbleached Sheetings, and Shirtings, Batting, &c. &c.

Shell, and Imitation Shell, Wrought and plain, Cap, Twist, Circle, and side Combs, Ivory Combs, Dressing Combs, French Travelling, Fruit and work Baskets, Cloth, Hair, Crumb and Teeth Brushes, Spool Stands, Pen Knives, with many other Goods which are usually found in a Dry Goods, or Variety Store.

The above Goods, are of that quality, and will be sold at such low prices that the public will find it to their advantage to call before they purchase elsewhere.

AARON CLAPP.

March 23.

3w1

NEW GOODS.

WILL be received in all next week a large and choice assortment of DRY GOODS, adapted to the season. As great care is taken in the selections of Goods my customers, and the public may depend upon all articles proving as recommended.

Silk Goods in every variety of style, Superior fig'd blue bl'k and cold'd do. Merino and fig'd Cassimere Shawls, French and English Prints and Muslins, Broad Cloths, Cassimeres, and Satinets, Men and Boys summer Fabrics, 100 doz. Hosiery (assortment complete.) Domestic Goods by the piece at manufacturers prices. (Sales for cash, and the prices to comport with the times.)

JOHN WING.

Store North Wing of Baptist Church, Main street.
March 23, 1837.

NEW SPRING GOODS.

JOHN OLMSTED & CO.

Are now opening their full Spring supply of DRY GOODS, purchased during the last three weeks, mostly at Auction, for cash, which will enable them to sell as cheap at least as any other establishment in the city. Among the Goods now opening, are

100 Pieces French Calicoes; Jacquets and Muslins, entire new designs and very handsome spring patterns; mourning and 2d mourning do. 50 pieces rich printed Challeys; Mouslin de Laine; Florine Silks; plain and printed mourning Challeys; fine Bombazines.

200 pieces figured and plain, jet and blue black, and colored Silks and Rep's, in great variety, probably the best assortment ever offered in this city.

30 Broche Shawls, in fawn, drab, brown, salmon, black and white centers, some very high cost; Linen Cambric Hdks, in plain, printed borders and printed centers; Scarfs, Fancy Hdks, and Shawls, in every variety; complete assortment of Lace Goods, Swiss Muslins, Hosiery, Gloves, zephyr worsted Cruels, &c.

Also, a full assortment of Broadcloths, Cassimeres, Satinets, Vestings; a great variety of Goods for Men's and Boys' summer clothing; Italian Cravats, Umbrellas, Waltham and other domestic Cottons; Shirtings, and fine Linens of superior fabric.

In their Carpet Room may be found a large assortment of CARPETS, and Carpet Goods of every description, new and elegant patterns, at reduced prices, together with every variety of Furniture Dry Goods and House-Keeping articles, at the lowest prices.

March 23.

tf1

The Mother's Monthly Journal.

THIS very excellent periodical should be in the hands of every mother, in our land. The price is very low, only ONE DOLLAR per annum for twelve monthly numbers. The year commences with January. The first three numbers are now ready for delivery, at the store of the subscribers. Payments must always be made in advance, as this will save much trouble to all concerned. Those persons who were subscribers for the last year, and to whom the Journal is continued for the present, will please remember that the terms are not changed, and that payment is expected from them in advance.

CANFIELD & ROBINS.

March 23, 1837.

HARTFORD

Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public. Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry,	Job Allen,
S. H. Huntington,	Edwin D. Morgan,
H. Huntington, Jr.	George Putnam,
Albert Day,	Junius S. Morgan,
Samuel Williams,	

JAMES G. BOLLES, Sec'y.
March 23, 1837.

tf1

PROTECTION

Insurance Company.

Office south side of State-street, 20 rods East of the State-House, Hartford.

THIS Company was incorporated by the Legislature of this State, for the purpose of effecting Fire and Marine Insurance. It has a capital of One Hundred and Fifty Thousand Dollars, paid in or simply secured, so that it can at any time be converted into cash and appropriated to the payment of losses; and has the power of increasing its capital to Half a Million of Dollars.

The Company will issue policies on Fire or Marine Risks, on terms as favorable as other Offices. Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE

||
||
||

POETRY.

HYMN FOR SUNDAY SCHOOLS.

BY REV. E. CUSHMAN.

Choir.
Great Redeemer, let thy presence
Now attend, and fill the place,
While we sound with admiration,
Hymns of gratitude and praise.
Loud Hosannas
To the mighty King of grace.

Children.
Pause awhile, ye generous patrons,
Listen to the children's song;
O! permit the heavenly subject
To employ the infant tongue.
Loud Hosannas
Shall the Saviour's praise prolong.

Jesus made our infant voices;
Children hail'd their heavenly King;
Nature in her God rejoices;
May not we tempt to sing?
Loud Hosannas
Still shall through the temple ring.

Why were not our infant bodies
Sacrificed to gods of stone?
Or, unpitied, doom'd to suffer
Under Moloch's cruel throne?
Loud Hosannas
To the sovereign God alone.

Hark! ye murmurers: tell the reason,
If, while children, we may die;
Why not catch the present moment,
And in simple accents cry,
Sweet Hosannas
To our gracious Lord on high?

Thanks we give our faithful Teachers,
For each counsel, every prayer;
Liberal patrons, for their favors,
In our grateful offerings share.
But Hosannas
For our heavenly Shepherd's care.

May the constant grace of Jesus
E'er attend us here below;
And the teachings of the Spirit
Make us all his love to know;
Songs celestial
Shall his praise and glory show.

MISCELLANEOUS.

MAHOMED.

Mahomed, the original contriver and founder of the false religion so extensively professed in the east, has always been designated, *par excellence*, "The impostor." He was born at Mecca, in the year of our Lord five hundred and seventy-one, of the tribe of the Koreshtes, the noblest and most powerful in the country. In his youth he was employed by his uncle, a merchant, as a camel-driver; and, as a term of reproach, and proof of the lowliness of his origin, his enemies used to call him "The camel-driver." When he was once in the market-place of Bostra with his camels, it is asserted that he was recognized by a learned monk, called Bahira, as a prophet; the monk pretended to know him by a halo of divine light around his countenance, and he hailed him with joy and veneration.

In his twenty fifth year Mahomed married a rich widow; this raised him to affluence, and he appeared at that time to have formed the secret plan of obtaining for himself sovereign power. He assumed the character of superior sanctity, and every morning retired to a secret cave, near Mecca, where he devoted the day to prayer, abstinence, and holy meditation.

In his fortieth year, he took the title of Apostle of God, and increased his fame by perseverance, and the aid of pretended visions. He made at first but few proselytes; his enemies, who suspected his designs, and perhaps foresaw his bold and rapid strides to power, heaped on him the appellations of impostor, liar, and magician. But he overcame all opposition in promulgating his doctrine, chiefly by flattering the passions and prejudices of his nation. In a climate exposed to a burning sun, he allured the imagination, by promising as rewards, in the future state, rivers of cooling waters, shady retreats, luxurious fruits, and immoderate hours. His system of religion was given out as the command of God, and he produced occasionally various chapters, which had been copied from the archives of heaven, and brought down to him by the Angel Gabriel; and if difficulties or doubts were started they were quickly removed, as this obliging angel brought down fresh revelations to support his character for sanctity. When miracles were demanded of him, in testimony of his divine mission, he said with an air of authority, that God had sent Moses and Christ with miracles, and men would not believe;—therefore he had sent him in the last place without them, and to use a sword in their stead. This communication exposed him to some danger, and he was compelled to fly from Mecca to Medina; from which period was fixed the Hegira or flight at which he began to propagate his doctrines by the sword. His arms were successful. In spite of some checks he ultimately overcame or gained over all his foes, and within ten years after his flight, his authority was recognized throughout the Arabian peninsula. Among the tribes subjugated by his sword was the Jewish tribe of Khaibar. He put to death Kenana, the chief, who assumed the title of King of the Jews; and after the victory he took up his abode in the house of a Jew, whose son Marhab, had fallen in the contest. This circumstance nearly cost him his life. Desirous to avenge her brother, Zeinab, the sister of Marhab, put poison in a shoulder of mutton, which was served up to Mahomed. The prophet was saved by seeing one of his officers fall, who had begun before him to eat of the dish. He hastily rejected the morsel which he had taken into his own mouth; but so virulent was the poison that his health was severely injured, and his death is thought to have been hastened by it. On being questioned as to the motive which prompted her, Zeinab boldly replied, "I wished to discover whether you are really a prophet, in which case you could preserve yourself from the poison; and if you were not so, I sought to deliver my country from an impostor and a tyrant."

Mahomed died at Medina, and a fabulous tradition asserts that his body, in an iron coffin, was suspended in the air, through the agency of two loadstones concealed, one in the roof, and the other beneath the floor of his mausoleum.

The success of this impostor, during his life is not more astonishing than the extent to which his doctrines have been propagated since his death. The Koran was compiled subsequent to his decease, from chapters said to have been brought by the angel Gabriel from Heaven. It is composed of sublime truths, incredible fables, and ludicrous events; by artful interpolation he grafted on his theories such parts of the Holy Scriptures as suited his purpose and announced himself to be that Comforter which our Saviour had promised should come after him.

Mahomed was a man of ready wit, and bore all the affront of his enemies with concealed resentment. Many artifices were had recourse to, for the purpose of delusion; it is said a bull was taught to bring him on its horns revelations, as if sent from God; and he bred up pigeons to come to his ears, and feign thereby that the Holy Ghost conversed with him. He was troubled with the falling sickness, and he persuaded his followers that during the moments of suspended animation, he accompanied the angel Gabriel in various journeys—borne by the celestial beast Alborak, and that ascending to the highest heavens, he was permitted to converse familiarly with the Almighty.

His first interview with the angel took place at night, when in bed; he heard a knocking at the door, and having opened it, he then saw the angel Gabriel, with seventy-nine pair of wings, expanded from his sides, whiter than snow, and clearer than crystal, and the celestial beast beside him. This beast he described as being between an ass and a mule, as white as milk and of extraordinary swiftness. Mahomed was most kindly embraced by the angel, who told him that he was sent to bring him unto God in heaven, where he should see strange mysteries, which were not lawful to be seen by other men, and bid him get upon the beast; but the beast having long lain idle, from the time of Christ till Mahomed, was grown so restive and skittish, that he would not stand still for Mahomed to get upon him, till at length he was forced to bribe him to it, by promising him a place in Paradise. The beast carried him to Jerusalem in the twinkling of an eye. The departed saints saluted them, and they proceeded to the oratory in the Temple—they found a ladder of light ready fixed for them, which they immediately ascended leaving the Alborak there tied to a rock till their return.

Mahomed is said to have given a dying promise to return in a thousand years, but that time being already past, his faithful followers say the period he really mentioned was two thousand, though, owing to the weakness of his voice, he could not be distinctly heard.

A pilgrimage to Mecca, is thought by the devout Mahomedans, to be the most efficacious means of procuring remission of sins and the enjoyments of Paradise; and even the camels which go on that journey are held so sacred after their return, that many fanatical Turks, when they have seen them, destroy their eyesight by looking closely on hot bricks, desiring to see nothing profane after so sacred a spectacle.—*Sketches of Imposture, Deception and Credulity.*

From the Canada Baptist Magazine.

THE BANIAN TREE.

The Banian tree is found in more beauty and perfection in the scorching clime of India, than in other places. It is sometimes called the Burr tree, or Indian fig, and is different from any tree that grows in England. Each tree is itself a grove, and sometimes spreads to an amazing extent, hardly ever decaying while the earth affords it sustenance. Every branch from the main body throws out its own roots several yards from the ground; these at first, are thin, slender fibres; but they grow thicker until they reach the surface, and then, striking into the ground, increase to large trunks, and become parent trees, shooting out new branches, which produce roots, and trees, in the same manner as before; thus the tree grows, every branch producing a succession of stems, until the whole assumes the appearance of a grove.

A Banian tree, with its many trunks, forms the most beautiful bowers and cool recesses that can be imagined; its leaves are large, soft, and of a lively green; its fruit is a small fig, which, when quite ripe, is of a bright scarlet color. It affords sustenance or shelter to the monkey, the squirrel, and the peacock; as well as to various kinds of small birds.

We can hardly form a proper notion of the extent of these trees. On the banks of the river Merubudda, a Banian tree grows, which, if measured round its principal stems, is nearly two thousand feet in circumference. It has three hundred and fifty large trunks, and more than three thousand smaller ones; and it is said that seven thousand persons may find ample room to repose under its shade. Green wood-pigeons, doves, peacocks, monkeys, squirrels, and large bats find a shelter among its branches.

The Banian tree flourishes, and throws out its green leaves beneath the radiance of the sun; the Christian throws out his graces beneath the beams of the Sun of righteousness. The Banian tree spreads wide its branches, which taking root, produce other trees; the Christian extends his influence, his faith, his love, and his hopes, which, through mercy, taking root in other hearts, influence them to grow in grace, and to become Christians like himself. The Banian tree becomes a grove of goodly trees, pleasant to gaze upon; the Christian, blessed from above, spreads abroad the gospel of the Redeemer, and thus multiplies the followers of Christ till he forms a band, a goodly company of faithful worshippers. The Banian tree brings forth fruit, beautiful to the eye; and the Christian bears fruit also, far more lovely than that of the trees of the field. The Banian tree is a shelter to the creatures that seek its protection; the Christian man too, by his love unfeigned, his zeal, his fidelity, his prayers, and his praises, is a shelter and protection to all whom he can assist and serve.

But while we thus draw the resemblance between the Christian and the Banian tree, let us bear in mind, in reference to ourselves, that "A good tree cannot bring forth evil fruit, neither can

a corrupt tree bring forth good fruit," and also, that "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire."

From the Biblical Recorder.

TOMB OF ELD. RICE.

The following is a copy of the inscription on the Tomb Stone, erected over the grave of the late Luther Rice, by order of the South Carolina State Convention. It has been kindly forwarded by James E. Welch, author of the sketch published in a late number of the Recorder.

BENEATH THIS MARBLE

Born 25th Mar. A. D. 1783. Are deposited the remains of Eld. LUTHER RICE. Died 25th Sep. A. D. 1836.

A Minister of Christ, of the Baptist denomination. He was a native of Northboro, Massachusetts, and departed this life in Edgerfield District, South Carolina. In the death of this distinguished servant of the Lord, "Is a great man fallen in Israel."

THAN HE

Perhaps no man in America has done more for the cause of the great Missionary Education. He founded Enterprise. It is thought the "Columbian College the first American For-in-the-District of Columbia Mission, on which basis," which he benevolently intended, by its aid with Judson and others, originated with him. And if the Burman have cause of gratitude towards Judson for the faithful version of God's word; so they will thank him for the special up and call Rice "blessed subject of his prayers." For, it was his eloquent appeals for the last fifteen years of his life, fail HEATHEN, on his return to fulfill the high purpose to America, which roused of its founder; yet the our Baptist Churches, spirit of education awake to adopt the Burman by his labors, shall Mission, and sustain Judson in his noble son in his arduous toils.

LUTHER RICE,

With a portly person and commanding presence, Combined a strong and brilliant intellect. As a Theologian he was Orthodox, as a scholar, his education was liberal. He was an eloquent and powerful preacher, A self-denying and indefatigable Philanthropist. His frailties with his dust are entombed. And upon the walls of Zion, his virtues are engraven. By order of the Baptist State Convention, For the State of S. C. This Monument is erected To his memory.

WHO OUGHT TO BE PUNISHED, THE DEVIL OR MAN?

The late John Thomas, one of the missionary brethren of Serampore, was one day, after addressing a crowd of the natives on the banks of the Ganges, accosted by a Brahmin as follows: "Sir, don't you say that the devil tempts men to sin?" "Yes," answered Mr. Thomas. "Then," said the Brahmin, "certainly the fault is the devil's; the devil, therefore, not man, ought to suffer the punishment." While the countenances of many of the natives discovered their approbation of the Brahmin's inference, Mr. Thomas observing a boat with several men on board, descending the river, with that facility of instructive retort for which he was distinguished, replied, "Brahmin, do you see yonder boat?" "Yes," "Suppose I were to send some of my friends to destroy every person on board, and bring all that is valuable in the boat; you ought to suffer punishment? I for instructing them, or they for doing this wicked act?"

"Why," answered the Brahmin, with emotion, "you ought all be put to death together." "Ay, Brahmin," replied Mr. Thomas, "and if you and the devil sin together, the devil and you will be punished together."

THE FOLLY OF PRIDE.

After all, take some quiet, sober moment of life, and add together the two ideas of pride and of man; behold him, a creature of a span high, talking through infinite space, in all the grandeur of littleness. Perched on a little speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul fleets from his body like melody from the string; day and night, as dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the systems and creations of God are flaming above and beneath. Is this a creature to revel in his greatness? Is this a creature to make to himself a crown of glory; to deny his own flesh, and to mock at his fellow, sprung from that dust to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons, is he never stopped by difficulties? When he acts, is he never tempted by pleasure? When he lives, is he free from pain? When he dies, can he escape the common grave? Pride is not the heritage of man; humility should dwell with frailty, and atone for ignorance, error, and imperfection.—*Sidney Smith.*

THE FUTURE.

Who rests content with the present? None. We have all deep within us a craving for the future. In childhood we anticipate youth; in youth manhood; in manhood old age; and to what does that turn but to a world beyond our own? From the very first the strong belief is nursed within us; we look forward and forward, till that which was desire, grows faith. The time to come is the universal heritage of mankind; and he claims but a small part of his portion who looks not beyond the grave.

A French writer says, that "the modest deportment of those who are truly wise, when contrasted with the assuming air of the ignorant, may be compared to the different appearances of wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation."

There are 25,000 members of the Temperance Society in Liverpool.

VOLTAIRE AND HALYBURTON IN CONTRAST.

What a different estimate did these two individuals form respecting the boon of life.

"Who," says Voltaire, "can without horror consider the whole world as the empire of destruction? It abounds with wonders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, and air and water. In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows that he must die. If he enjoys transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative, other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in serving that he might command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble at the review of the dreadful picture to find that it contains a complaint against Providence itself; and I wish I HAD NEVER BEEN BORN."

Now let us hear the language of the excellent Halyburton, who died as he lived, full of confidence in God. "I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise him forever; O, the thoughts of an incarnate deity are sweet. O, how I wonder at myself that I do not love him more, that I do not admire him more. What a wonder that I can enjoy such a composure under all my bodily pains, and in the view of death itself. What a mercy that having the use of my reason I can declare his goodness to my soul. I long for his salvation. I bless his name. I have found him, and die rejoicing in him. O, blessed be God that I was born! O, that I was where he is. I have a father and mother, and ten brothers and sisters in heaven, and I shall be the eleventh. O, there is a telling in this providence, and I shall be telling it forever! If there be such a glory in his conduct towards me now, what will it be to see the Lamb in the midst of the throne. BLESSED BE GOD THAT EVER I WAS BORN."—*Jay.*

DEAD FLIES.

"Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly in him that is in reputation for wisdom and honor."

There is an evil beneath which the Church of Christ groans and is burdened. It is the habit of levity and story-telling among ministers of the gospel.

What! shall a man who is called of God to bear the unutterable responsibilities of preaching "the glorious gospel of the blessed God," be light and trifling! shall he sport with his fellow man, while he views him trembling on the brink of endless woe! Alas, this mournful truth is too evident; let us draw aside the curtain, and look into the midst of a social circle where there is one or more ministers—instead of the solemn, affectionate address from these consecrated men, whose "lips should keep knowledge,"—we hear the dry anecdote, the sportive remark, or amidst exciting fumes of tobacco, we hear the well told story and the loud laugh. O, how unconscious are such, that they are checking the current of pious feeling, paralyzing every holy energy, and giving their own words the lie.

What must be the feeling of those individuals who but lately heard a minister urging on the sinner the awful danger of a soul at war with its Maker, and pleading with more than mortal energy, for the sinner to return to him from whom he has so deeply revolted, now engaged in trifling conversation. What effect will this have upon the sinner? will he turn and live? surely not; but in view of this inconsistency will he not urge his downward way to death! In whose skirts will be found the blood of these souls?

Almost thirty years have passed away, but the scene is vividly before me. I was then a little child seated unobserved in the corner of the fire-side. I had been out to attend an evening lecture, and from the desk I had heard portrayed in strong colors the love of Christ to a fallen world; my soul was distressed, and I wept because I had no interest in this blessed Saviour. Two of the ministers had returned with our family to share my father's well-known hospitality, and then in the family circle I had placed myself hoping to hear something that would relieve my aching, bursting heart: but how chilled was my spirit within me to listen to the conversation that succeeded. I said to myself, what means this? are these honest men? have they told the truth? Alas—years have long since gone by, and these fathers in the church have gone up to their last account; but who can measure the extent of this evil influence. It is not only widely and deeply felt upon earth, but its final consequences stretch far away into eternity.—*N. H. Baptist Register.*

RECENT BAPTISMS.

A branch of the river Schuylkill (our Jordan, as brother Brantly used pleasantly to call it) runs through Spruce Street, and forms in the Baptist meeting-house a convenient font for the scriptural administration of the sacred rite. To that place the frequent assemblies of devout worshippers have recently been gathered, and about forty willing disciples have there been buried with Christ in baptism within the last few weeks. Part of these were members of the Tenth Baptist church (brother Kennard's) who having no meeting-house of their own, occupied that of their brethren in Spruce Street, on Lord's day afternoon, the 4th instant, both for baptizing, and the Lord's Supper.

We understand that more than thirty have been added to the Spruce Street Baptist church, (five of them by letter) at the last two communions. About the same number have joined brother Kennard's recently constituted church, which now is increased to more than two hundred members.

Brother Loxley also baptized fifteen in connection with the western branch of the 1st Baptist church on Saturday last. Several have been added by baptism to the Central Baptist church, and to the African Baptist churches, within a few weeks. The whole number cannot be much less than seventy who have thus put on the Lord Jesus Christ, in this city. To God be all the glory. *Baptist Record.*

GEMS FOR CHRISTIAN MINISTERS.

No character on earth so ill accords with a proud, imperious spirit, as that of a Christian pastor.

He is approved of God, and he alone, Who preaches what he feels; who daily lives Upon the truths his fervent lips proclaim. Gospel ministers should not be too hasty and eager to wipe off every aspersion that is cast on them falsely for Christ's sake. Dirt on the character (unjustly thrown) like dirt on the clothes, should be let alone for a while till it dries, and then 'twill rub off easily enough.

How shall he communicate knowledge with his lips, who hath not a treasure of it in his mind? *Gelling.*

The husbandman doth not more constantly go forth with his spade to perform his daily labor in the field, than the minister is to go and dig in the mine of Scripture.—*Gurnall.*

The spirit of our ministry is a spirit of separation from the world; of prayer, of labor, of zeal, of knowledge, of piety.—*Masillon.*

Knowledge you must remember, is the fruit of patient observation and study, not of stupendous growth.—*Litchfield.*

Keep not your religion for the pulpit; have it at heart and at hand, at dinner and at tea, and let every occurrence furnish you with a subject for spiritual improvement.—*Cor. Winter.*

There is nothing out of heaven, next to Christ, dearer to me than my ministry.—*Rutherford.*

Never be anywhere, nor in any temper, that would unfit you for preaching.—*S. Bradburn.*

Mere moral preaching tells the people how the house ought to be built; gospel preaching actually builds the house.—*Toplady.*

CHRISTIAN COMFORTS.

To give you comforts while you are puffed up with high thoughts of yourself would be to give you a strong cordial in a high fever. Religion keeps back her cordials till the patient is lowered and empty—emptied of self. If you had a wound, it must be examined and cleansed; aye, and probed too, before it would be safe to put on a healing plaster. Curing it to the outward eye, while it was corrupt at bottom, would only bring on a mortification, and you would be a dead man, while you trusted that the plaster was curing you. You must be, indeed, a Christian, before you can be entitled to the comforts of Christianity.

GRATITUDE.

There was in ancient times, a famous man who was a slave. His master who was very good to him, gave him a bitter melon and bade him to eat it; he ate it up without one word of complaint. "How was it possible," said the master, "for you to eat so nauseous and disagreeable a fruit?" The slave replied, "my good master, I have received so many favors from your bounty that it is no wonder if I should once in my life eat one bitter melon from your hands."—This generous answer so struck the master that he gave him his liberty. With such submissive sentiments should man receive his portion of sufferings from God, from whom he receives so many blessings.

HORRORS OF WAR.

They that take the sword shall perish with the sword. Matt. xxvi. 52.—"Some time since," says an excellent minister, "I endeavored to prove, in a discourse to my own people, the incompatibility of War with Christianity. Soon after, one of the members of the church, who had been in the army, mentioned, in reference to this discourse, that he had lately met with a comrade of his who had been in the Peninsular war, and who had related to him an anecdote in, as nearly as I can recollect, the following terms:—'A soldier whom I knew when we were in Spain, a German by birth, was, with his company of the rifle corps, engaged in skirmishing with some of the enemy's outposts. From a sheltered position he had an opportunity of taking an aim at a detached individual, belonging to the continental auxiliaries of the French army. He fired—the enemy fell. He ran up to him, and seized his knapsack for a prey. On opening it, a letter dropped out; he had the curiosity to take it up and open it. He glanced at the close of the letter, and found it was subscribed by a person of the same name as his own father. His interest was increased; he read the whole letter. He had shot his own brother!'—London paper.

THE CONSUMPTION

Within the last 33 years, has carried off in New York, 24,833 persons. About one third of the deaths by this disease are foreigners and coloured persons—about one ninth natives. This is from the report of the City Inspector, Dr. Donnel, and the only scientific report which has ever been published from that office. In respect to the desolating ravages of consumption, the extreme and sudden vicissitudes of the climate, and the proximity of New York to the sea, account for it. There is another prolific source of death through this outlet—we mean intemperance to excess among all that class of persons to whom consumption proves most fatal. The deaths in 1832 including the cholera, was 9978. *N. Y. Star.*

Fourteenth Anniversary

OF THE BAPTIST GENERAL TRACT SOCIETY. THE next annual meeting of the Baptist General Tract Society, will be held in Oliver-street Meeting-House, New-York, on Tuesday evening, April 24th, preceding the meeting of the General Convention. The members and friends of the Society generally are affectionately invited to attend. By order of the Board, WM. FORD, Secretary.

Philadelphia, Feb. 12, 1838.

J. H. LATHROP & CO. PRINTERS, BOOK & FANCY JOB PRINTING,

Neatly executed at the SECRETARY'S OFFICE, THIRD STORY, CORNER OF MAIN AND ASYLUM ST. BOOKS, PAMPHLETS, CARDS, LABELS, HANDBILLS, SHOW BILLS, STAGE BILLS, CHECKS, CATALOGUES, BLANKS, &c. &c. Will be done to order, at short notice, and on favorable terms. Hartford, March 23d, 1838.